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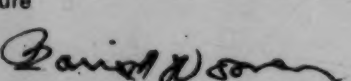

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THE UNIVERSITY OF ALBERTA

TOWARD
AN EXISTENTIAL APPROACH
TO THERAPY WITH WOMEN

by

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A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE

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THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled TOWARD AN EXISTENTIAL APPROACH TO THERAPY WITH WOMEN, submitted by Barrie A. Noonan in partial fulfilment of the requirements for the degree of Doctor of Philosophy in Counselling Psychology.

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To Pat, my source of

meaning.

ABSTRACT

The purpose of the research was to examine the relationship between feminist ideology and women's search for meaning as a first step in forming an existential approach to therapy with women. Feminist claims for the mental health of women holding profeminist views were examined, as was the evidence for the impact of feminist ideology on therapy. Viktor Frankl's Logotherapy was used as an existential viewpoint and the evidence for his views considered.

A sample of 150 women, aged 18 to 67 and representing student, homemaker, and working roles, was given the Purpose in Life test (PIL), Search of Noetic Goals (SONG), Attitudes toward Women Scale (AWS) and a research questionnaire on life situation and meaning variables.

Multiple regression analyses using PIL and AWS scores as dependent variables were performed with 11 independent variables entered in sets for life situation, feminism and meaning. The three sets accounted for 24% of the variance of PIL scores, although only the meaning set was significant. Examination of Beta weights for the meaning set showed that the contribution of SONG scores was significant but not with individual sources of meaning. The three sets accounted for 49% of the variance in AWS scores with both the life situation and feminism sets making significant contributions. Examination of Beta weights showed significant contributions for self-definition as a feminist, mean rating of importance of women's issues, education level, and a significant negative weighting for single marital status. Simultaneous multiple regression analyses were conducted to determine the unique contribution

of each variable set with the result that feminism set was found to make a unique contribution to variance of PIL scores.

A principal components factor analysis of PIL and SONG item scores was conducted with Varimax rotation. Ten factors, accounting for 66% of the variance, were found, the structure of which supported the notion of purpose in life and motivation to find meaning as distinct though related constructs.

The results were interpreted as supporting two distinct conceptions of women with the possibility that holding feminist views may indicate a special case of the search for meaning. Consideration was given to a cognitive developmental model of women's beliefs as a possible means of integrating feminist and existential conceptions.

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CHAPTER I

INTRODUCTION

There can be little doubt of the impact of the Women's Liberation Movement on either the lives of individual women (and men) or on North American society. In political and economic spheres, evidence of feminist activity can be seen in legislative changes directed to ensuring equal treatment in such areas as hiring practices, admission to public institutions, credit access, and property rights (Kearney, 1979). Committees on the status of women have become a regular feature of the institutional and governmental landscape. The Women's Movement is an effective vehicle for focussing public attention on issues affecting women in such diverse areas as rape prevention, daycare facilities, and sexism in textbooks. In academic circles, feminists have forced an examination of even the basic assumptions of disciplines such as sociology and psychology.

Feminist influence on the academic discipline of psychology has been noteworthy in the last decade. Sex biases in psychological tests have been discovered and examined (Tittle, McCarthy, & Steckler, 1974), and remedies suggested (Harmon, 1977). A re-examination of accepted sex differences (Maccoby & Jacklin, 1976) has highlighted misconceptions and has led to an examination of male biases in the construction of psychological theories (Bem, 1972; Bernard, 1976; McClelland, 1975). Issues once considered resolved have been examined in a new light, including sex role stereotyping (Bem, 1972) and women's achievement motivation

(Horner, 1969; McClelland, 1975). New models have been generated to explain the acquisition of differential sex role attributes (Kohlberg, 1966; Mischel, 1966).

Psychotherapy has not only not been exempt from feminist scrutiny, but has been indicted as one of the instruments of women's oppression. Chesler (1972) has argued that psychotherapy is yet another instrument of male dominance, a way of maintaining power in the hands of the male establishment. Male biases in theories of therapy, particularly Freudian theory, have been noted (Mednick & Weissman, 1976). Therapists have been shown to have different perceptions of what is healthy for males and females, with the perceptions of healthy males and adults being most similar (Broverman, Broverman, Clarkson, Rosenkrantz, & Vogel, 1970). Counsellor biases have been found against women entering masculine occupations (Schlossberg & Pietrofesa, 1973).

The number, range, and rapidity of appearance of solutions to these problems is an index of the vigour, determination, and vision of feminist psychology. Radical feminists have recommended that therapy for women be offered only by female, feminist therapists (Chesler, 1972). More moderate feminists have argued that therapist gender is not as important as his/her ideology, i.e., all therapists, male or female, should hold feminist views (Tanney & Birk, 1976; Williams, 1976). Some feminist pschologists have attempted to formulate a psychology of women with definite implications for therapy (Bem, 1972; Kaplan, 1976; Miller, 1976). Other solutions have involved circumventing the traditional therapy format. As Mednick and Weissman note:

> there has been a proliferation of therapy substitutes for women: 1. consciousness-raising groups originally developed by the National Organization for Women, but now burgeoning in various

> other institutions; 2. assertiveness-training groups, generally using behavior modification techniques such as modeling, role-playing, desensitization, etc.; 3. continuing education programs at colleges and universities, which combine vocational and sensitivity training; 4. encounter and sensitivity training groups focussing on women; and 5. associations of para-professionals stressing supportive, assertive, and confrontational methods. (1976, p. 9)

Problems in Therapy with Women

Despite the theoretical and empirical attention given to the problems of therapy for women, particularly in the area of sex role stereotyping, there are still some issues which have not been satisfactorily resolved. These include the range and relevance of feminist theorizing, the risk of generating a new form of an old problem and the lack of a coherent theoretical superstructure.

Adelson (1972) has questioned the applicability of feminist thinking to any group other than the educated elite who originated it, noting the limited acceptance of feminist ideas even amongst middle class women. Siassi (1974), after studying the mental health of working class men and women argued against:

> the misleading notion that women of lower classes, on account of the darling model of male oppression, present the psycho-therapist with issues that are unique on the basis of sex. (p. 405)

Although gender and sex role related issues have been assigned considerable importance in feminist assumptions of therapy (e.g. Chesler, 1972; Williams, 1976), the empirical literature has not offered unequivocal support (Abramowitz & Dokecki, 1977; Smith, 1980; Stricker, 1977; Whitley, 1979). After reviewing the research literature, Whitley (1979) concluded:

> Although the evidence concerning differential mental health standards for men and women indicates that clinicians share the sex role stereotypes of their lay contemporaries, there is little evidence that these stereotypes affect professional judgements or treatment goals. (p. 1318)

Stricker (1977) cautioned that such evidence as exists is based largely on analogue studies rather than direct assessment of women in therapy.

There has been some concern expressed in feminist circles (Evans, 1976; Holroyd, 1976; Spiegel, 1979) about the long range implications of a feminist influence on therapy. The dichotomous traditional/liberated formulation which has successfully generated innovative interventions such as consciousness raising groups carried within it the danger of losing the individual in favour of the new ideology, of producing feminist entities instead of individuals (Holroyd, 1976). The question of whether a liberated ideology simply replaces one set of stereotypes with another and slows down the process of developing a sense of personal responsibility has also been raised (Evans, 1976). It has been suggested that a strategy of pursuing a separate set of standards for counselling women may serve more to change the form of sexism than to alleviate it (Spiegel, 1979).

Although feminist theorizing has obviously generated a coherent and effective political platform since the 1960's (Kearney, 1979), it is less clear whether the "platform" provides adequate theoretical underpinnings for an approach to therapy. Adelson (1972) and Bazelon (1972) have argued that feminism is based on too narrow a segment of the population to provide an adequate psychology of women. Burlin and Guzetta (1977) have suggested that feminist therapy is in need of a philosophical base to relate current strategies to a broader social context and have recommended existentialism as the best source of such a base.

Purpose of the Study

The purpose of the present study is to explore the relevance of an existentialial formulation to a psychology of women and hence a therapy for women. Working largely in the existential framework of Viktor Frankl (1959, 1969, 1973a, 1973b, 1975) an examination will be made of the function feminist ideology serves in women's search for meaning. The study should be considered as a first step towards establishing an existential framework for therapy with women.

CHAPTER II

FEMINISM AND THERAPY

To understand the impact of feminism on therapy it is first necessary to consider the assumptions of feminist ideology in therapy and the functions ideology serves in therapy. After examining the evidence supporting feminist ideology, two of the most prominent treatment approaches, consciousness-raising groups and assertiveness training groups, will be considered.

Feminist Assumptions About Therapy

Rawlings and Carter (1977) have distinguished between non-sexist therapy and feminist therapy on the basis of feminist therapy incorporating "the political values and philosophy of feminism from the women's movement while non-sexist therapy does not" (p. 50). The explicitly feminist assumptions about therapy, as summarized from Rawlings and Carter (1977, pp. 54-58) are:

1. The inferior status of women is due to their having less political and economic power than men.

2. The feminist therapist does not value an upper or middle class client more than a working class client.

3. The primary source of women's pathology is social not personal; external not internal.

4. The focus on environmental stress as a major source of pathology is not used as an avenue of escape from individual responsibility.

5. Feminist therapy is opposed to personal adjustment to social

conditions; the goal is social and political change.

6. Other women are not the enemy.

7. Men are not the enemy either.

8. Women must be economically and psychologically autonomous.

9. Relationships of friendship, love and marriage should be equal in personal power.

10. Major differences between "appropriate" sex role behaviours must disappear.

Role of Ideology in Therapy

Bart (1974) and Rawlings and Carter (1977) have argued that therapy can not be free of ideology and that the choice available to the therapist lies in which framework to adopt. According to Rawlings and Carter, much of therapy involves value change, with the result that the client's values become more similar to those of the therapist. Feminist ideology has been postulated to serve several functions in therapy with women:

1. Feminist ideology offers a guide for the therapist in understanding the client in her life situation. Awareness of the reinforcement contingencies operating in the acquisition and maintenance of sex role behaviours can cue the therapist to likely causes of dysfunction (Kaplan, 1976).

2. Feminist ideology helps generate therapeutic strategies for treatment by emphasizing those factors, internal and external, which impose limitations on the actualization of the client's potential (Baker, 1976).

3. Feminist ideology offers the therapist, and client, a

conception of the healthy woman as a therapeutic goal. The conception differs from earlier views by emphasizing self-actualization rather than "adjustment" (Williams, 1976).

4. Feminist ideology offers the client an alternate perception of her life situation, a perception which reduces guilt by ascribing many problems to external sources. The framework offers support both for the move from the limitations of traditional ideology, and for the risky move to personal growth (Williams, 1976).

Research on Feminist Ideology

The theoretical importance of women's beliefs to a feminist ideology is evident in the sheer volume of the research, and more particularly in the number of scales developed to measure feminist ideology. Research efforts have been directed to testing basic feminist assumptions involving mental health, to relating it to other feminist concepts such as androgyny, to examining the context or life situations of feminists, and sometimes incidentally establishing personality correlates of feminist ideology.

Measures. To review the research on women's beliefs is in a real sense to review the various measures of women's beliefs. There has been a proliferation of measures devised to measure feminist ideology (Beere, 1979), many of which have unfortunately been used in only one or two studies. With the exception of one scale which is perhaps of historical interest (Kirkpatrick, 1936), the majority of the scales reflect both current interest in feminism and a knowledge of contemporary test construction technology.

The most frequently used scale, the Attitudes Toward Women Scale

(AWS) (Spence, Helmreich, & Stapp, 1971) has been carefully constructed and has a known factor structure. It has most frequently been used in a shortened 25 item version, for which norms are available (Spence et al., 1973), and even in a 12 item form (Spence & Helmreich, 1977).

Other measures which have been subjected to formal test construction procedures are the Dempewolfe Feminism Scale (Dempewolfe, 1974) and the Feminist Ideology Scale (Brodsky, Elmore, & Naffziger, 1976). Since these scales do not appear to have been used in more than two studies each, there is some difficulty in generalizing the research findings.

Mental Health. It is a basic assumption of feminist psychology that subscribing to traditional views about sex roles, the "nonconscious ideology" (Bem & Bem, 1970), is dysfunctional for modern women. There have been several attempts to test this assumption, all of which have concluded that the assumption is valid (Hjelle & Butterfield, 1974; Erikson, 1977; Cust, 1978).

Hjelle and Butterfield, on the basis of AWS scores, selected 20 traditional and 20 feminist students and compared their scores on the Personal Orientation Inventory (POI). They found feminists to score significantly higher on 10 of 12 of the POI scales.

Erikson found higher mean AWS scores among 23 female students who also scored at higher stages of ego maturity on the Loevinger-Wessler Sentence Completion Form (Loevinger & Wessler, 1970).

Cust divided 102 women into traditional, moderate and liberated ideology groups on the basis of Sex Role Inventory (Schmidt, 1973) scores. She found that liberated and moderate groups scored higher on the POI than did the traditional group.

Before concluding that the assumption has been unequivocally supported, an important limitation of all three studies should be noted. In each case the group labelled "traditional" had a mean score which approximates the midpoint of the possible range of AWS or Sex Role Inventory scores. That is, the "traditional" groups have been composed of women who tended to endorse neither traditional nor feminist responses, or to endorse them equally. Thus a more accurate conclusion would appear to be that women holding feminist views are healthier than women who hold neither feminist nor traditional views.

Androgyny. A widely acclaimed and extensively researched product of feminist theorizing, androgyny has been conceived as an alternative to earlier bi-polar, single dimension conceptions of masculinity/femininity (Bem, 1972, 1974, 1976; Block, 1973; Spence, 1975). Bem (1974) has argued that masculinity and femininity can best be considered as two sets of complementary traits which may, depending on the situational appropriateness, operate in the individual. The healthy person is the person who can respond appropriately, regardless of the sex role demands of the situation (Kaplan, 1976). In extreme forms, adherence to traditional sex roles may generate pathology in that:

> femininity, untempered by a concern for one's own needs as a person, may produce dependency and self-denial, just as extreme masculinity, untempered by a sufficient concern for the needs of others, may produce arrogance and exploitation. (Bem, 1976, p. 51)

The most common measure of androgyny, the Bem Sex Role Inventory (BSRI) (Bem, 1974), consists of two sets of 20 personality traits selected on the basis of sex typed social desirability. Respondents rate the degree of applicability of each masculine and feminine trait to

themselves on a 7 point scale. Androgyny is measured in terms of the difference between the endorsement of masculine and feminine characteristics. The BSRI is the instrument which has been used most frequently to study the relationship between androgyny and feminism.

Two studies (Jordan-Viola, Fossberg, & Viola, 1976; Cust, 1978) have found some support for the notion that a pro-feminist ideology is associated with the androgynous personality. Jordan-Viola et al. found that (active) feminists were significantly more androgynous than were working women, university women or housewives (N = 480). Cust found liberated women to be significantly more androgynous than a traditional group. As noted earlier, Cust's traditional group is better described as a group endorsing neither feminist nor traditional views. Thus her conclusions are more accurately stated as showing liberated women to be more androgynous than are uncommitted women.

Other studies (Bem, 1977; Jones, Chernovetz, & Hanson, 1978; Zeldow, 1976) have failed to find the expected relationship. Zeldow administered the BSRI and the AWS to 50 male and 50 female undergraduates and found that androgynous subjects were not more pro-feminist in outlook than masculine or feminine subjects. Bem carried out an ANOVA on the BSRI and AWS scores of 74 female undergraduates and found no differences in mean AWS scores for androgynous, masculine or feminine females. Using the Women's Liberation Scale (Goldschmidt, Gergen, Quigley, & Gergen, 1974) and the BSRI, Jones et al. found, for a sample of 155 students, differences only amongst androgynous, masculine and feminine women. Masculine women were significantly more pro-feminist than androgynous or feminine women.

Life Situation. A majority of the studies considered have been

limited by reliance on samples of young undergraduate women, with little attention paid to sample characteristics. At the same time, several studies have attempted to consider the obtained relationships at least partly in terms of the respondent's life situation. That is, beliefs have been studied in relation to the socio-economic status of the respondent's family (Goldschmidt et al., 1974), family relationship patterns (Goldschmidt et al., 1974; Spence et al., 1978), religious and political affiliations (Goldschmidt et al., 1974; Schmidt, 1973), heterosexual involvement (Goldschmidt et al., 1974), and employment vs. homemaker status (Schmidt, 1973). Unfortunately, with the exception of one study (Schmidt, 1973) which studied the attitudes of working and non-working professionally trained women, the samples were restricted to young undergraduate women.

Feminist Therapy

Although there is an extensive literature on components of therapy stressed by feminist therapists, such as therapist/client gender combinations (Tanney & Birk, 1976) there is little evidence for the impact of such variables on therapy (Abramowitz & Dokecki, 1977; Smith, 1980; Stricker, 1977; Whitley, 1979). However, there are two therapy techniques which have been consistently endorsed by feminist therapists (Kaplan, 1976; Miller, 1976; Williams, 1976): consciousness-raising and assertiveness training.

Consciousness-raising. Although originally anti-therapy in orientation, Whitely (1973) has claimed that consciousness-raising (CR) groups can now be viewed as a form of therapy which attaches more significance to the external factors in women's oppression than does

traditional therapy. CR groups originated in the radical feminism of the 1960's. Cheesebro, Cragan, & McCullough (1973) have characterized the CR process as ". . . a personal, face-to-face interaction which appears to create new psychological orientations for those involved" (p. 136). The experience may also involve new group identities, perceptions of community, efforts to determine and eliminate sources of the group's oppression, and a sense of "rage" or alienation from the system (Cheesebro et al., 1973).

Although the impact of CR is well-established anecdotally (Whitely, 1973; Kirsch, 1974), the research evidence is equivocal. Kincaid (1973) compared the pre-post differences of CR group participants and randomly assigned no-treatment controls. She found no differences in changes in attitudes toward women, but did find a greater change in CR participants to an internal or self-orientation on two measures. On the other hand, Fairley (1973) found no change in internal-external orientation in participants in two CR group formats, a lecture group, or a diary control group. She did find that all groups except the control group responded more assertively following the experience. Follingstad, Robinson and Pugh (1977), using time-spaced, marathon, and no-treatment control groups, found significantly greater shifts to pro-feminist attitudes for marathon (but not for time-spaced) CR participants than for controls; and time-spaced (but not marathon) CR participants reported significantly more pro-feminist behaviour than did controls. Wolfe and Fodor (1977) found that CR participants sounded more assertive (paralinguistic factors) and gave more positive subjective reports of benefit than wait-listed controls, but didn't differ on behavioural or self report measures of assertiveness. Wolfe

and Fodor noted a "growing discontent on the part of many women with CR groups, which provide insight and sharing of experiences but often fail to provide actual tools for behaviour change" (1977, p. 573).

In a study peripherally related to the present interest, Malmo-Levine (1972) examined differences in participants in a CR group and four traditional groups (e.g., Mormon Relief Society). She found no differences in self acceptance or in discrepancies in perception of self and other women. Differences were evident between CR women vs. other groups in perceptions of self and preference for affiliating with women.

Assertiveness Training. Though not a product of feminist psychology, assertiveness training has been enthusiastically received as an effective and appropriate technique in therapy with women. Anxiety about generating interpersonal conflicts often stops women from expressing their beliefs or feelings. Increased awareness of this problem can be traced to three factors: the view of self-actualization as a birthright; the limitations of existing sex roles; and the impact of the Women's Movement on awareness and self-examination (Jakubowski-Spector, 1973). In addition to its uses in individual therapy (Kaplan, 1976), programs have been developed for group approaches (Jakubowski-Spector, 1973; Wolfe & Fodor, 1975), and for increasing sexual assertiveness (Carlson & Johnson, 1975; Liss-Levinson, Coleman, & Brown, 1975).

Despite the volume of research on assertiveness training (e.g. Alberti and Emmons, 1970) there has been little empirical interest in the technique in a feminist context. Wolfe and Fodor (1977) compared the effects of behaviour therapy, behaviour therapy/rational emotive,

and CR approaches in increasing assertive behaviour in women. Following the two two-hour sessions, behavioural and behavioural/rational emotive approaches appeared superior to a CR experience and wait-listed controls on behavioural and self report measures. Ellis and Nichols (1979) compared a traditional assertiveness training group with one focussing on sex role awareness. Although both groups improved significantly on measures of assertiveness and self esteem, there were no significant differences in favour of the feminist group. Ellis and Nichols noted pro-feminist clients tended to terminate early, and suggested that for the remainder, sex role consciousness raising may not be as relevant as being in an all female group.

Comments and Conclusions

Given that feminist therapy exists not as a school, but as a position whose integrative core is its ideology, it would perhaps be unfair to assess it in terms of the formal criteria for theories of therapy (Patterson, 1973). At the same time, an examination of the components of that position, as attempted in the previous sections, allows certain conclusions to be drawn.

There is support for the notion that women holding feminist views are healthy, but only in comparison to uncommitted women. The pattern of findings may suggest the necessity of developing a more complex view of women's beliefs (e.g. Knefelkamp, Widdick, & Stroad, 1976). The research on ideology tends to ignore the uniqueness of women through the dichotomous traditional/liberated model employed. Women who endorse neither extreme tend to be ignored or misconstrued. Similarly, distinctions have not been made in the meanings of responses to the same item (e.g. daycare) by a 19 year old student and a 27 year old

mother of preschoolers.

Androgyny, perhaps the most ambitious formulation of feminist psychology, has not, to this point, generated sufficient empirical support to warrant its use as a model of therapy.

Research on therapy with women may, as Stricker (1977) suggests, consist of analogues. In contrast with anecdotal and case study reports, there is little consistent research evidence of the effectiveness of CR groups as a therapeutic experience. Some changes have been noted, but interestingly these have seldom included ideological change. The limited assessment of assertiveness training effectiveness suggests that there is little advantage attributable to a feminist component.

The next section will attempt to place feminist psychology and therapy in a broader context and in a more complex framework.

CHAPTER III

AN EXISTENTIAL ALTERNATIVE

Burlin and Guzetta (1977) have argued forcefully for the consideration of existential theory in generating a psychology and psychotherapy for women. Existentialism, they feel, escapes the problem of male bias evident in traditional therapies. They argue that existentialism provides a philosophical ground for feminist therapy techniques devised to circumvent the effects of ". . . social restrictions which limit women's development and perpetuate their socially inferior position" (p. 265). For therapy techniques and strategies to have lasting effect, a philosophical base such as that underlying existential psychotherapy is necessary ". . . since social conditions do not exist in isolation but are generated by a whole matrix of philosophical assumptions and beliefs" (p. 266).

To illustrate their case, Burlin and Guzetta have applied the existential concepts of the subject/object distinction, the relationship of freedom and responsibility, and the life search for meaning to a feminist account of women. Their efforts, though effective in establishing the relevance of existentialism, are made on a superficial level. The account of existentialism is presented in such a generalized form that the subtleties of particular theories are lost. For example, not all existential theories hold that meaning is created rather than discovered; Frankl (1969) has argued that meaning is discovered, not created. Burlin and Guzetta have ignored even the most obvious conflicts between existential and feminist positions, such as

the reduction of guilt by focussing on external causal agents.

Being mindful of the problems caused by Burlin and Guzetta's excessive generality, the present undertaking is based largely on a particular existential theory, that of Viktor Frankl. Such a specific approach has a number of advantages:

1. A specific ontological framework is presented.

2. More explicit comparisons, both theoretical and empirical, with feminism are possible.

3. Frankl's theorizing has attracted considerable empirical interest, and measures of his major constructs are available. This is not to suggest that Frankl is the only possible choice, or that he represents the "core" of existential thought. At some points it will be evident that theorists such as George Kelly (1955, 1967) or Rollo May (1969, 1972, 1977) have more conceptual relevance than Frankl.

Frankl: An overview

Theory. Man[1], though similar to animals in having physical and psychological dimensions, is distinguished from them by an additional noögenic, or spiritual dimension (Frankl, 1973a). It is this dimension which transcends an animal existence, which allows man freedom in spite of his instincts, inherited dispositions, and environmental demands. The freedom to choose among alternatives carries with it the responsibility of man's choices, whether a responsibility to himself, his conscience or God.

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[1]The term 'man' is used, as it is in Frankl's writing, to denote humanness, without regard to gender-specific characteristics.

Man is also distinguished from animals by his primary motivation, the self-transcendent will to meaning. The will to meaning is not a drive or tension to be reduced, but a "pull" towards something to be discovered in the individual's world. What is to be discovered is unique to the individual, given the continued choices confronting him; but it is discovered, not invented as Sartre would suggest. The most likely sources of meaning are in creative, experiential, or attitudinal values (Frankl, 1973a). These values, also referred to as work, love and attitude towards fate, respectively, are not all necessarily available as sources of meaning. But even in desperate circumstances such as the death camps, experiential values are available; and the terminally ill patient still has a choice in his attitude toward inescapable suffering.

The frustration of the will to meaning, or existential vacuum (Frankl, 1967) is not in itself pathological although it appears as a dimension of the neuroses. Existential vacuum occurs because man, "knowing niether what he must do or what he should do, sometimes does not even know what he basically wishes to do" (Frankl, 1975, p. 91). Unguided by instincts or tradition, modern man is hampered in his quest for meaning by the additional handicap of a society which promotes reductionism and self-interpretation.

In North America particularly, the joint influences of technology and the social sciences have tended to promote a reductionistic view of man. When man is defined as "nothing but a complex biochemical mechanism powered by a combustion system which energizes computers with prodigious storage facilities for retaining encoded information" (Frankl, 1975, p. 92), Frankl feels that the existential vacuum is

reinforced. Further, "reductionistic interpretation of values is likely to undermine and erode the enthusiasm of youth" (Frankl, 1975, p. 94). The denial of such uniquely human phenomena as conscience, the premoral understanding of meaning, undermines a sense of personal responsibility for choices.

The tendency to self-interpretation, to observe and analyze oneself, is of such proportions that it may become a "collective obsessive neurosis" (Frankl, 1975, p. 95). When man becomes overly concerned with self-interpretation he runs the risk, as in reductionism, of not stopping when he confronts that which is genuinely human in himself. Unfortunately, the tendency is greatest when the person has been frustrated in his search for meaning in the world and directs the search to the least likely source: himself. The result is an exacerbation of an already present sense of boredom and apathy.

On a societal level, meaninglessness both generates and is heightened by a collective neurosis with symptoms of provisional living, fatalism, collective thinking and fanaticism. The consequences are the "tragic triad" of depression, addiction and aggression (Frankl, 1975).

The search for meaning, though never easy, proceeds as a natural process insofar as the person is uncontaminated by such pathogenic social influences as reductionism. To that extent, his "pre-ontological self-understanding, or . . . wisdom of the heart" (Frankl, 1975, p. 124) gives him an understanding of the values through which meaning can be achieved.

Research. The relevant research on Frankl's theorizing has generally involved the Purpose in Life test (PIL; Crumbaugh & Maholick,

1964, 1969), a 20-item scale devised to measure existential vacuum. The PIL has been found to discriminate between normal and psychiatric groups (Crumbaugh, 1968). High levels of personal meaning have been found for successful highly motivated groups including business and professional people (Crumbaugh, Raphael, & Shrader, 1970).

Although high level of personal meaning may be evidence of mental health, it appears that Frankl's (1975) view of meaning and self actualization as independent constructs is supported. Phillips, Watkins and Noel (1974) found little relationship between PIL scores and scores on a measure of self actualization.

Several studies have investigated the relationship between meaning and depression in women involved in programs designed to generate new goals. Noonan and Turner (Note 1) measured levels of purpose in life (PIL) and depression (Multiple Affect Adjective Check List) for participants in a goal search program. Using a wait-control design, they found a significant increase in PIL scores and a significant decrease in depression scores. A follow-up study of 80 participants in the program (Turner & Noonan, Note 2) found that the best predictors of women's subsequent movement towards achieving self selected goals were feelings about self, husband's attitudes, and sense of purpose. Studying a similar program for women, Turner (1977) found that participants increased their PIL scores and decreased the depression scores significantly more than non-participant controls. Further, the changes were maintained over an eight week follow-up. These results are consistent with the logotherapeutic notion that energy can be focussed and spent more productively under higher levels of meaning.

The postulated relationship between alienation and level of meaning

has also been investigated. Crumbaugh (1968) found a significant negative relationship between PIL scores and anomie scores. Similar results were reported by Crumbaugh and Maholick (1969). Ratzlaff (1976) attempted to reduce feelings of alienation in parishioners by introducing a sense of "community". He assessed PIL levels and depression levels before and after a six week encounter experience and found a significant increase in PIL scores and a significant decrease in depression scores.

Frankl and Feminism

Given the ontological level of his analysis, it is perhaps not surprising that Frankl has had little to say about women qua women. However, since it is an ontological analysis, it is not difficult to apply his theory to women and their problems. Following are some comparisons of logotherapeutic and feminist conceptions of issues in a psychology of women.

Nature of Man. In contrast to Frankl's explicit statements about the nature of man, feminist theorizing has tended to either ignore the issue or approach it gingerly and inconclusively. Although freedom of choice is generally posited as a desirable characteristic in the healthy female, its etiology is so hazy as to evoke an image of a Botticelli Venus rising from the deep. The dilemma of man as free vs. determined is not successfully confronted except through the mediation of a concept of "awareness". Through increased awareness, choice and actualizing tendencies are apparently freed or activated.

Writers who have focussed on the issue of the nature of woman explicitly (Kaplan & Bean, 1976; Lips & Colwill, 1978; Miller, 1976) have tended to stress the advantages rather than the innateness of a

"cooperative" view over an "agressive" view (Kaplan & Bean, 1976; Miller, 1976). The model implicitly contained in such theorizing is an approximation of a Lockean tabula resa, a model certainly consistent with much of feminist, psychological and political theorizing.

Development. At first glance this would appear to be an area where feminist theorizing has been more productive than existentialism. The outline of sex role development and its dysfunctional implications has been a major contribution to psychology. However its impact on the psychology and treatment of adult women is more on the level of a method of post hoc analysis than an explanatory system. Although Frankl has had little to say about development, May (1972) has offered an existentially based theory of development with five ontological phases which has particular relevance to women. The theory considers the consequences of blocking identity needs in terms of their implications for self affirmation, self assertion, and aggression.

Mental Health. Although descriptions of the healthy woman from feminist or logotherapeutic perspectives are essentially similar, Bardwick (1979) has expressed concern at the feminist emphasis of self-fulfillment at the expense of any self-transcendent commitment. Frankl (1975) has presented a more extreme position, arguing that self-actualization cannot be willed but occurs as a by-product of the will to meaning. Thus, in contrast to feminist conceptions, Frankl has argued that mental health should not be viewed as an intentional process, but as a function of commitment to some value.

Although both positions emphasize the negative impact of societal forces on mental health, Frankl suggests that society's main negative contribution lies in the tendency to reductionism and hence the denial

of a spiritual dimension. This would have more impact on mental health than society's restrictions of the range of options for women, since an attitude can still be taken toward those options.

Life Situation. In contrast to a feminist emphasis on moving out of sex-typed roles into careers as the avenue to self-fulfillment, Frankl (1973a) has emphasized the potential of any life situation--including homemaking and repetitive clerical jobs. Changes in life situation are to be sought because meaning has been fulfilled, not because no meaning is possible. Both approaches are somewhat disappointing in that the research they have stimulated has largely been restricted to young, bright, middle-class, well-educated groups. Neither has sufficiently explored the applicability of its position to housewives, non-professional working women, or older women.

Therapy. There are obvious contrasts which can be drawn between the two positions in terms of preferred techniques, e.g., paradoxical intention versus assertiveness training. The most important distinction lies in the therapist's willingness to structure the client's reality, past and present. Frankl emphasizes that although the therapist may forcefully underline the universality of meaning, he may not suggest what that meaning is. The therapist can assist in the search only so far as he can enter the phenomenological world of the client. Although feminists may vary in degree (e.g., Kaplan, 1976, cf Williams, 1976) they do offer a social learning-based construction of the client's past and present. The dangers in this approach lie, for Frankl, in potential reductionism, and destroying the uniqueness of the client.

CHAPTER IV

METHODS AND RESEARCH PROCEDURES

Description of Sample

The sample of this study consisted of 210 Winnipeg women, aged 18 to 67, selected on the basis of involvement in student, homemaker, or worker roles. The original intention was to collect 30 sets of responses from each of:

1. regular university students
2. mature university students
3. homemakers with preschool children
4. homemakers with older or no children
5. working women with clerical jobs
6. working women with professional training

Student subjects were solicited through a random sampling of the female regular and mature members of the Introductory Psychology pool of the University of Winnipeg. Homemakers were solicited through contacts with nursery schools and social organizations. Participation of clerical working women was sought through supervisory staff at the head office of an insurance company and the Winnipeg Public Library. The sample of professional working women was obtained at a meeting of the Manitoba Library Association. After the exclusion of six sets of data which were returned incomplete, the final sample consisted of 150 complete sets of data, for a response rate of 71%.

Since many of the women were actively involved in two or more of the role categories (see Table 1), for example, working full time and

Table 1

Sample Characteristics

		Total Sample	Perceived Role Categories		
			Student	Homemaker	Job
	N	150	55	57	38
Age	$\bar{X}$	31.09	25.13	36.18	32.45
	SD	10.99	9.51	9.88	10.67
	Rg	18-67	18-55	19-67	19-63
Education	$\bar{X}$	4.70	4.18	4.80	5.32
(no.yr.past	SD	1.63	.98	1.69	2.05
Gr.8)	Rg	2-10	2-8	2-8	2-10
No. of	$\bar{X}$	1.23	0.56	2.12	0.84
Children	SD	1.47	1.10	1.28	1.53
	Rg	0-6	0-4	0-5	0-6
No. of	$\bar{X}$	0.21	0.02	0.49	0.05
Preschoolers	SD	0.48	0.13	0.66	0.23
	Rg	0-2	0-1	0-2	0-1
Income under	14,000	73	28	22	22
(freq.) over	25,000	77	27	34	16
Marital	single	70	35	3	14
Status	married	53	10	48	12
(freq.)	separated	7	2	1	4
	divorced	14	5	3	6
	widowed	6	3	1	2
Multiple Role Involvement		50	14	27	9

Table 2

Age Group Breakdown of Sample as Compared with Winnipeg Women

(1976 Census, Women in same age range as sample)

Age Group	Sample Percentage	Winnipeg Percentage
15 - 19	20.0	14.1
20 - 24	12.0	15.5
25 - 34	36.7	23.5
35 - 44	19.3	15.7
45 - 54	8.0	16.8
55 - 64	4.0	14.5

caring for preschool children, inclusion in a given category required an arbitrary decision in 33% of the cases. Since the women had been asked to rank job, student, homemaker roles in terms of the importance in their lives (see Appendix A), a new basis for categorization was available. The sample was reclassified on the basis of the woman's perception of her most important role, reducing the number of role categories to three: student (n = 55); homemaker (n = 57); job (n = 38), as shown in Table 1.

The sample characteristics, presented in Table 1, showed significant differences amongst the sub-samples on several of the demographic variables. Mean age varied significantly among the groups ($F = 17.44$; $p < .0001$). Significant differences were also found for education ($F = 5.73$; $p < .005$). The average number of children also varied significantly amongst the sub-samples ($F = 22.70$; $p < .0001$), as did the mean number of preschoolers ($F = 20.25$; $p < .0001$). Differences in marital status were found in the sub-samples ($\chi^2 = 64.11$; $p < .0001$), primarily due to a larger percentage of single women in the student category and a larger percentage of married women in the homemaker category. No differences were found in income amongst the role categories ($\chi^2 = 4.54$; $p > .05$). It should be noted that income is represented in dichotomous form due to a clerical error in data collection.

In order to examine the representativeness of the sample, comparisons were made with Winnipeg data from the 1976 Census (Statistics Canada, 1978), as shown in Tables 2, 3, 4. In comparing the percentage of the sample found in age categories with the 1976 Census age category percentages for Winnipeg, a significant data

Table 3

Level of Education of Sample as Compared with Winnipeg Women

(1976 Census, women who have completed grade nine)

Level of Education	Sample	Winnipeg
Grade 9 - 10	17.3	31.0
11 - 12	56.7	45.4
Partial University	16.7	14.6
University Degree	9.3	9.0

Table 4

Role Breakdown of Sample as Compared with Winnipeg Women

(1976 Census, women older than 15)

Role	Sample	Winnipeg
Student	36.7	8.4
Homemaker	37.3	43.9
Employed	26.0	47.7

(Table 2) difference was found between the distributions (χ^2 = 23.71; df = 5, p <.001), primarily due to the under-representation in the sample of women over 45, and the over-representation of women 25 to 34.

Differences between the sample and Census data, Table 3, were also found for education level (χ^2 = 9.18; p <.05), largely due to the under-representation of women with Grade 9 or 10 education in the sample. Membership in role categories differed significantly from the Census data (χ^2 = 106.21; p <.001) with a marked over-representation of students in the sample and disproportionately fewer working women, as seen in Table 4.

Measurement Instruments

Measurement instruments were chosen for this study on the basis of their ability to assess components of meaning in life and attitudes towards women's role in society. These were: the Purpose in Life Test (Crumbaugh & Maholick, 1969; Appendix A), Seeking of Noetic Goals Test (Crumbaugh, 1977; Appendix A), Attitudes Towards Women Test (Spence, Helmreich & Stapp, 1973; Appendix A). In addition, a questionnaire was devised to assess various life situation variables (Appendix A).

Purpose in Life Test. The PIL is a 20 item scale devised to measure existential vacuum or levels of meaning in life. The items require a response on a 7 point Likert type scale (e.g., In life I have: 1. No goals at all, to 7. Very clear goals and aims.) Two other portions of the test consisting of sentence completion items and a life aims description were not employed in this study since they are not amenable to objective scoring. Scoring is a summation of item scores with a possible range for total scores from 20 to 140.

There is little information available on the reliability of the PIL, the only evidence consisting of two reports of split-half reliability and one of test-retest reliability. Crumbaugh and Maholick (1964) computed an odd-even coefficient for 225 sets of PIL responses (including 112 females) and obtained a corrected coefficient of .90. Using a mixed sex sample of 112, Crumbaugh (1968) obtained similar results with a corrected coefficient of .92. Meier and Edwards (1974) retested 57 church members (unspecified as to sex) after a one week interval and obtained a coefficient of .83.

There is considerable evidence for the construct validity of the PIL, which suggests that it can be considered an index of mental health. Crumbaugh (1968) determined norms for the PIL, based on 602 male and 543 female normal and psychiatric respondents, and was able to establish cut-off points which discriminate between normal and patient group score levels. Also he was able to predict the correct ranking of four normal populations and three psychiatric groups. Crumbaugh, Raphael and Shrader (1970) noted consistently high PIL scores among successful, highly motivated groups including 230 business and professional people (only 16 of whom were female) and 56 trainee Dominican sisters. Consistent with Frankl's contention, Phillips, Watkins and Noel (1974) found PIL scores for 100 students (unspecified as to sex) to be relatively independent of scores on the POI, a measure of self actualization.

The PIL has been found consistently to relate negatively to anomie and depression. Crumbaugh (1968) found correlations between the PIL and Srole Anomie Scale of -.48 for 94 male students and .32 for 155 female students, and -.34 for a further mixed sample of 145. The D

(depression) scale of the MMPI has been found to correlate negatively (-.30) with PIL scores for a sample of 22 male and 28 female outpatients (Crumbaugh and Maholick, 1964). Crumbaugh (1968) found a correlation of -.65 for 143 normals and outpatients (of unspecified sex). Negative correlations were also found in two studies cited in the PIL normal (Crumbaugh and Maholick, 1969).

There is no consistent evidence to support the notion of differences in PIL scores due to sex, age, or education. Crumbaugh and Maholick (1964) found no significance in mean PIL scores for 112 males and 113 females, a finding replicated by Meier and Edwards (1974) with a sample of 100 males and 100 females. Crumbaugh (1968) found significantly higher mean PIL scores for 602 males versus 543 females but noted that his highest scoring group was composed almost entirely of businessmen. On the other hand, Doerries (1970) found a significant difference in favour of females using a sample of 60 males and 62 females. Meier and Edwards (1974) found, for a mixed sample of 200, that PIL scores were significantly lower for 13 to 19 year olds than for 25 to 65+ year olds. Neither Crumbaugh and Maholick (1964), with a sample of 80 males, found any association between age and PIL scores. Level of education has been found to be independent of PIL scores by Crumbaugh (1968), using a mixed sample of 122 people, and by Meier and Edwards (1974), for a sample of 54 males and 42 females.

Search of Noetic Goals Test. The SONG (Crumbaugh, 1977) is a 20 item scale designed to assess the strength of motivation to find meaning in life within the same logotherapeutic framework as the PIL. The items consist of statements requiring responses on a 7 point Likert scale (e.g. I am restless: 1. Never, to 7. Constantly). Scoring is

accomplished by a simple summation of responses and results in a potential score range of 20 to 140.

Information on the reliability of the SONG is currently limited to one report of split-half reliability (Crumbaugh, 1977) with a corrected coefficient of .83.

Data on the validity of the SONG is similarly limited, though generally consistent with Frankl's formulation. Using 103 (mostly male) patients and 206 students, over half of whom were female, Crumbaugh (1977) found a significant difference in mean scores for the two groups. The predicted negative correlation between PIL scores and SONG scores has been found by Crumbaugh (1977) with a mixed sample of patients and students, and by Hague (1978) with a mixed sample of high school students.

Attitudes Toward Women Scale. The 25 item AWS was designed to measure attitudes towards the rights and roles of women. The items (e.g. "Intoxication among women is worse than intoxication among men") offer four response alternatives from Strongly Agree to Strongly Disagree. Items are scored from 1 to 4 "with [1] representing the most traditional and [4] the most contemporary profeminist response" (Spence et al., 1973, p. 219). Total scores are a simple summation of individual item scores and can range from 25 to 100.

Reliability of the AWS has been assessed primarily in terms of internal consistency. Spence et al. (1973) found item-total correlations ranging from .31 to .73 for a student sample and .14 to .70 for a parent sample. Stanley, Boots, and Johnson (1975; cited in Beere, 1979) found an alpha coefficient of .89 for a mixed sample of college students and an alpha coefficient of .82 for 72 women.

The AWS was derived from an earlier 55 item form on the basis of biserial correlation with the original test, and the ability of items to discriminate between quartile scores. Factor analysis of the 25 item scale resulted in a first factor which accounted for 67.7% of the variance for females. AWS scores have been found to discriminate between members of the National Organization of Women and female college students and their mothers (Kilpatrick & Smith, 1974). Stanley et al. (1975, cited in Beere, 1979) found that AWS scores discriminated, and in the predicted order, among politicized women, college women, housewives, members of religious groups, and a "Country Women's Association".

Life Situation Questionnaire. The life situation variables consisted of demographic variables as well as perceived role involvement. Respondents were asked to state their age, years of education, marital status, number of children (with pre-schoolers as a separate category), family income, and current role involvement. Perceived role involvement was assessed by asking for a ranking of student, homemaker and job categories in terms of their importance to the respondent.

Subjects were also asked to rate the personal importance of each of twenty issues on a five point scale (1. This issue is very important to me, to 5. This issue is of no importance to me). The ratings were summed over the twenty issues and a mean importance rating of issues calculated. The twenty issues had been generated in a previous study (Noonan, Note 3) by three or more women (out of a group of 23 undergraduate women) and judged important issues for women by three experienced counsellors of women. Supplementary questions on

issues were directed to the most recent change in views and reasons for the change. Since the questions were asked in open-ended form, the resulting subjective data was not included in the formal analyses.

Sources of meaning were tapped by asking women to list the most important to least important sources of meaning in their lives. Only the most important source of meaning was scored. Supplementary items asked for personal goals and the assets and obstacles affecting their achievement.

The final items requested a list of feminist or religious activities and asked whether the respondent perceived herself as a feminist.

Hypotheses

The preceding chapters have provided the framework for the central concerns of the study. The basic dimensions of feminist ideology and meaning in life have been presented conceptually and empirically. Analyses of the data obtained led to the acceptance or rejection of six hypotheses, stated in null form:

Hypothesis I: Factor analysis of the PIL and SONG tests will not produce factors similar to the original scales.

Hypothesis II: Feminist ideology scores as measured by the AWS are independent of age, education, marital status, income, perceived role, PIL scores, SONG scores, mean women's issues ratings and self definition as a feminist.

Hypothesis III: Level of meaning as measured by the PIL scores is independent of age, education, marital status, income, perceived role,

SONG scores, AWS scores, mean women's issues ratings and self definition as a feminist.

Hypothesis IV: There is no association between the level of meaning measured by the PIL and involvement in feminist activities.

Hypothesis V: Feminist ideology as measured by the AWS is independent of level of meaning as measured by the PIL.

Hypothesis VI: The frequency of particular sources of meaning is not associated with the level of meaning as measured by the PIL.

Analysis of Data

To describe the characteristics of the sample in terms of mean, standard deviations, and ranges, the BMD P2D Detailed Data Description Program (BioMed, 1977) was used. Statistics were computed for the total sample and for each perceived role group.

Factor analysis was undertaken with the principal components analysis followed by Varimax rotation of the resulting matrix using Factor Analysis Program BMD P4M (BioMed, 1977). Minimum eigen value levels were set at 1.00. Variables with factor loadings less than $\pm$.250 were excluded from consideration.

A correlation matrix was generated and analyzed by means of Hierarchical Multiple Regression Analysis Program BMD P3D (BioMed, 1977). The variables were reduced to three theoretically consistent sets of variables, reducing the number of variables entered into the regression equation to three.

Incremental F tests were conducted to test the significance of each set of variables (Cohen & Cohen, 1975). Also, *t* tests were

conducted on the Beta weights for member variables of significant sets. To allow assessment of the contribution of each set of variables to the dependent variable, simultaneous multiple regression was carried out and the significance of contributions was determined by F tests.

CHAPTER V

RESULTS

Analysis of the data will be considered in three sequential phases. First, the factor analysis of the PIL and SONG was examined to determine whether further analysis would be conducted on the basis of obtained factor scores or on the original PIL and SONG total scores. Second, the major multiple regression analyses using AWS scores and PIL scores as dependent variables were examined. Finally, subsidiary analyses, based in part on the major multiple regression analyses, were undertaken to delineate components of the feminist and existential positions.

Hypothesis I: Factor Analysis of the PIL and the SONG tests will not produce factors similar to the original scales.

Factor analysis was utilized in this study to clarify the components of the constructs of level of meaning in life and motivation to find meaning, as measured by the PIL and SONG. That is, the aim was to determine whether factors of reliable length could be derived which would account for a sufficient portion of the total variance to allow their use as alternatives to the PIL and SONG total scores in further analyses.

Item scores for the 150 subjects on the 40 items of the PIL and SONG were used to compute Pearson Product Moment correlation coefficients and to generate an intercorrelation matrix. A principal components analysis of the matrix resulted in the extraction of 40 roots, the first ten of which had eigen values greater than 1.00. The ten

Table 5

Varimax Factor Loading Matrix (Factor 1)

Variable	Factor 1	Variable	Factor 1
Live same life/Wish never been born	.777	Lack of meaning	-.406
Life good/Life empty	.747	Clear reason for existing/ Wonderment	.399
Constant newness/Sameness	.691	Never a thought of suicide/ Thought seriously	.357
Meaningful life/Meaninglessness	.672	Ability to find meaning great/ None	.352
Enthusiasm/Boredom	.600	Excitement/Routine	.336
Progress in life goal achievement	.589	Clear goals/No goals	.329
Daily tasks pleasureful/ Boring	.526	Feeling life incomplete	-.307
Worthwhile life/Worthless	.501	Restlessness	-.306
Discovered goals/No mission	.485	World meaningful/Confusing	.291
Lack of worthwhile job	-.429	Control over life/Controlled	.280
Do things after retiring/Loaf	.424	Need "new lease on life"	-.276

Table 6

Varimax Factor Loading Matrix (Factors 2, 3)

Variable	Factor 2	Variable	Factor 3
Hope for future	.815	Urge to find myself	.705
Need for adventure	.661	Destined to do something important but undefined	.669
Daydream of new life	.640	Feel element missing	.614
Achieve something new	.628	Lack of worthwhile job	.537
Life fulfillment in future	.570	Lack of meaning	.512
Change objective in life	.437	Change objective in life	.431
Feel lack of meaning	.424	Think of ultimate meaning of life	.399
Need new lease on life	.377	Life goal found then lost	.391
Feel element missing	.361	Daydream of new life	.328
Mystery of life puzzles me	.358	Achieve something new	.328
Restlessness	.315	Restlessness	.308
Prepared for death/Frightened	-.268	Need new lease on life	.304
Determination to achieve	.266	Fulfillment in future	.268
		Clear goals/No goals	-.266

Table 7

Varimax Factor Loading Matrix (Factors 4, 5)

Variable	Factor 4	Variable	Factor 5
Free to make life choices/ Completely bound	.782	Prepared for death/Frightened	.634
Control over life/Controlled	.769	Excitement/Routine	.579
Clear reason for existing/ Wonderment	.563	World meaningful/Confusing	.573
World meaningful/Confusing	.418	Enthusiasm/Boredom	.470
Ability to find meaning great/ None	.389	Mystery of life puzzles me	-.429
Daily tasks pleasureful/Boring	.371	Meaningful life/Meaningless	.381
Discovered goals/No mission	.295	Clear goals/No goals	.339
		Clear reason for existing/ Wonderment	.321
		Ability to find meaning great/ None	.266
		Worthwhile life/Worthless	.256

Table 8

Varimax Factor Loading Matrix (Factors 6, 7)

Variable	Factor 6	Variable	Factor 7
Aware of all-powerful purpose	.719	Change goals before achieving	.780
Determination to achieve	.713	Never a thought of suicide/ Thought seriously	-.610
Clear goals/No goals	.427	Need a new lease on life	.407
Life goal found then lost	.348	Life goal found then lost	.325
Ability to find meaning great/ None	.304	Daydream of new life	.322
Need for adventure	.299	Clear goals/No goals	-.305
Excitement/Routine	.284	Need for adventure	.281
Think of ultimate meaning of life	.274		
Discovered goals/No mission	.270		

principal components were subjected to Varimax rotation and the resulting factor loading matrix was reduced to those variables which had factor loadings in excess of ±.25. The factor structure of the ten factors accounted for 66.26% of the total variance.

Factor 1. The first factor shown in Table 5 accounts for 13.38% of the total variance and is composed of 17 PIL items which load positively and 5 SONG items which load negatively.

Factor 2. This factor (Table 6) accounts for 9.31% of the total variance and consists of 12 positive loading SONG items and 1 negatively loaded PIL item.

Factor 3. The 14 items in Factor 3 (Table 6) account for 8.28% of the total variance. The items contained in the factor are from the SONG, with the exception of 1 negative loading item from the PIL.

Factor 4. Factor 4 accounts for 6.50% of the total variance and consists of 7 PIL items with positive loadings, as shown in Table 7.

Factor 5. Factor 5 (Table 7) is composed of 9 PIL items and 1 negative loaded SONG item. The factor accounts for 5.68% of the total variance.

Factor 6. Factor 6, which accounts for 5.59% of the total variance, is more complex in the sense that it consists of 3 PIL items and 5 SONG items, all of which load positively on the factor (Table 8).

Factor 7. This factor (Table 8) consists of 5 positively loaded SONG items and 2 negatively loaded PIL items which account for 4.97% of the total variance.

Factor 8. Factor 8 (Table 9) accounts for 4.40% of the total variance and consists of 8 PIL items and 1 SONG item, all with positive loadings.

Table 9

Varimax Factor Loading Matrix (Factors 8, 9)

Variable	Factor 8	Variable	Factor 9
Responsible/Irresponsible	.754	New activities lose attractiveness	.757
Progress in life goal achievement/ No progress	.480	Ability to find meaning great/ None	-.417
Do things after retiring/Loaf	.403	Life goal found then lost	.328
Daily tasks pleasureful/Boring	.330	Excitement/Routine	.309
Worthwhile life/Worthless	.319	Change objective in life	.309
Clear goals/No goals	.292	Clear reason for existing/ Wonderment	-.293
Restlessness	.281	Restlessness	.258
Ability to find meaning great/ None	.267	Worthwhile life/Worthless	-.250
Discovered goals/No mission	.255		

Table 10

Varimax Factor Loading Matrix (Factor 10)

Variable	Factor 10
Think of ultimate meaning of life	.561
Restlessness	-.473
Mystery of life puzzles me	.470
Need new lease on life	.386
Do things after retiring/Loaf	-.300
Life fulfillment in future	-.300

Factor 9. The factor (Table 9) accounts for 4.33% of the total variance, with positive loadings on 4 SONG items and on 1 PIL item, as well as negative loadings on 3 PIL items.

Factor 10. the last factor derived from the analysis accounts for 3.82% of the variance and consists of 3 positive and 2 negative loaded SONG items and 1 negatively loaded PIL item.

Conclusions

The results of the factor analysis generally support the contention that the level of meaning and the motivation to find meaning can be considered as distinct constructs, since Factors 1, 4, 5 and 8 consist largely of PIL items, and Factors 2, 3 and 10 consist for the most part of SONG items. The fact that Factors 6, 7 and 9 are composed of items from both scales may reflect the complementary nature of the two constructs.

The decision to base further analyses on factor scores for original PIL and SONG scores was based on both the variance explained and the potential reliability of the factors. Although Factor 1 contained more items than either of the original measures, and hence has the potential of being a reliable measure, the percentage of the total variance accounted for was not considered high enough to warrant substitution of Factor 1 for the original measures. Since all other factors were shorter in terms of item number and accounted for even less of the total variance than Factor 1, it was decided not to utilize factor scores as indices of level of meaning and motivation to find meaning.

Table 11

Descriptive Statistics for Quantitative Variables

Variable	Mean	Standard Deviation	Range
Age	31.09	10.99	18 - 67
Education	4.70	1.63	2 - 10
Issues	2.50	2.95	1.10 - 4.05
AWS	84.23	10.42	50 -100
SONG	66.21	15.37	25 -108
PIL	105.38	14.22	54 -133

Table 12

Frequency Distributions for Qualitative Variables

Variable	Frequency
Marital Status	
Single	53
Married	70
Separated	7
Divorced	14
Widowed	6
Role	
Student	55
Homemaker	57
Employed	38
Income	
Under 14,000	72
Over 25,000	78
Source	
Partner	26
Children	15
Family	23
Relationships	16
Religion	21
Job	11
School	10
Personal Growth	17
No response	11
Feminist	
- Yes	41
- No	109

Table 13

Correlation Matrix

	Age	Education	Marital Status	Income	Role	Issues	Source	Feminist	AWS	SONG
Age	1.000									
Education	0.108	1.000								
Marital Status	0.711**	0.269*	1.000							
Income	0.069	0.159*	0.464**	1.000						
Role	0.438**	0.269**	0.463**	0.174	1.000					
Issues	0.140	-0.087	0.202	0.075	0.160	1.000				
Source	0.240	0.176	0.302**	0.218	0.468**	0.263	1.000			
Feminist	-0.064	0.224**	0.156	-0.159*	0.153	-0.316**	0.277	1.000		
AWS	-0.045	0.252**	0.248	-0.139	0.316**	-0.358**	0.367**	0.400**	1.000	
SONG	-0.253**	-0.093	0.227	-0.078	0.297**	-0.273**	0.225	0.084	0.197*	1.000
PIL	0.056	0.045	0.218	0.143	0.100	-0.120	0.241	0.069	0.031	-0.298**

*$p < .05$

**$p < .01$

Hypothesis II: Feminist ideology scores, as measured by the AWS, are independent of age, education, marital status, income, role, level of meaning scores (PIL), motivation to find meaning scores (SONG), overall mean women's issues ratings, and self definition as a feminist.

The descriptive statistics for the quantitative and qualitative variables can be seen in Tables 11 and 12. A correlation matrix composed of all variables entered in the multiple regression analysis is found in Table 13.

To test Hypothesis II the independent variables were treated as sets of variables as follows:

Set I: Life situation: age, education, marital status, role, income.

Set II: Feminist: mean women's issues ratings, self definition as a feminist.

Set III: Meaning: PIL scores, SONG scores, and sources of meaning. This strategy greatly reduced the number of variables entered into the initial multiple regression analysis. The sets were entered into the hierarchical multiple regression analysis in the order listed with the variables within each set unspecified as to order.

The results of the hierarchical multiple regression analysis with AWS scores as the dependent variable, as shown in Table 14, indicate that the three sets of independent variables entered account for 39.60% of the variance of AWS scores. The proportion of variance accounted for (determined from squared semi-partialled correlations) is highly significant in the case of life situation variables ($p < .001$) and feminist variables ($p < .001$), but not in the case of the meaning set ($p > .05$). As a result, Hypothesis II was rejected.

Table 14

Hierarchical Multiple Regression Analysis with AWS Scores as the Dependent Measure

Variable Set	Proportion of Variance Accounted for (SR^2)	F Ratio	Degrees of Freedom	Probability Level
Life Situation	.2032	3.966	9,140	$p < 0.001$
Feminist	.1309	13.564	4,138	$p < 0.001$
Meaning	.0619	1.311	10,128	$p > 0.05$

Total Variance Explained .3960

To determine the unique contribution of each variable set to the variance of the AWS scores, a simultaneous multiple regression analysis was conducted on the three sets of variables. As illustrated in Table 15, both the life situation ($p < .05$) and the feminist set ($p < .001$) made unique and significant contributions to the variance of AWS scores.

To determine the direction and significance of a relationship between individual variables and the dependent variables, Beta weights were examined for the variables in life situation and feminist sets (Table 16). For life situation variables a significant positive Beta was found for education ($p < .05$) and significant negative Beta for single marital status ($p < .05$). For the feminist set a significant negative Beta was found for mean issues rating ($p < .01$) and a significant positive Beta for self definition as a feminist ($p < .01$). Thus it appears that a woman holding profeminist views is likely to be younger, well-educated, not single, and to see herself as a feminist who considers issues involving women to be quite important. At the same time it appears that attitudes are independent of role and income.

Hypothesis III: Level of meaning, as measured by PIL scores, is independent of age, income, education, role, marital status, AWS scores, self definition as a feminist, and mean issues rating, SONG scores and sources of meaning.

As in the test of Hypothesis II, variables were arranged in sets, as follows:

Set I: Life situation: role, income, education, marital status.

Set II: Feminist: AWS scores, mean issues ratings, self definition as a feminist.

Set III: Meaning: SONG scores, sources of meaning.

Table 15

Simultaneous Multiple Regression Analysis with AWS Scores as the Dependent Measure

Variable Set	Proportion of Variance Accounted for (SR^2)	F Ratio	Degrees of Freedom	Probability Level
Life Situation	.0888	2.090	9,128	$p < 0.05$
Feminist	.0709	7.511	2,128	$p < 0.001$
Meaning	.0619	1.311	10,128	$p > 0.05$

Table 16

Individual Beta Weight Values for Variable Sets Which Correlate Significantly with AWS Scores

Source	Beta	T Ratio	Probability Level
Life Situation			
Age	-0.215	-1.943	$p > 0.05$
Education	0.183	2.230	$p < 0.05$
Income	-0.121	-1.392	$p > 0.05$
Role			
R_1	-0.117	-1.181	$p > 0.05$
R_2	-0.194	-1.851	$p > 0.05$
Marital Status			
M_1	-0.283	-2.481	$p < 0.05$
M_2	-0.040	-0.371	$p > 0.05$
M_3	0.126	1.423	$p > 0.05$
M_4	0.019	0.237	$p > 0.05$
Feminist			
Issues	-0.225	-2.971	$p < 0.01$
Feminist	0.251	3.217	$p < 0.01$

The sets were entered into the hierarchical regression analysis in the order specified, but without ordering amongst the members of each set.

The hierarchical multiple regression analysis (Table 17) indicated that the three sets of variables accounted for 24.27% of the variance of the PIL scores. However, only the contribution of the meaning set was significant ($p < .01$). This led to the rejection of Hypothesis III even though two sets of variables were not significantly associated with the dependent measure.

Using the same logic as in testing Hypothesis II, a simultaneous multiple regression analysis was conducted on the three sets of independent variables to determine the proportion of unique variance accounted for by each set, as shown in Table 18. In addition to the significant contribution for the meaning set, the feminist set of variables also accounted for a significant portion of unique variance of PIL scores ($p < .01$). The latter finding may be explained in terms of a suppression effect between the life situation and meaning sets.

To examine the particular contribution of individual variables within sets to the variance of the PIL scores, the significance of Beta weights was calculated for the meaning and feminist variable sets, as shown in Table 19. For the meaning set, the SONG had a highly significant negative Beta ($p < .001$), although no single source of meaning had a significant Beta. Although the overall feminist set contributed significantly to the unique variance of PIL scores, no one of the constituent variables was significant.

Hypothesis IV: There is no association between the level of meaning, as measured by the PIL, and involvement in feminist activities.

Data for the test of this hypothesis was to be based on the

Table 17

Hierarchical Multiple Regression Analysis with PIL Scores as the Dependent Measure

Variable Set	Proportion of Variance Accounted for (δR^2)	F Ratio	Degrees of Freedom	Probability Level
Life Situation	.0619	1.026	9,140	$p > 0.05$
Feminist	.0253	1.276	3,137	$p > 0.05$
Meaning	.1555	2.919	9,128	$p < 0.01$

Total Variance Explained .2427

Table 18

Simultaneous Multiple Regression Analysis with PIL Scores as the Dependent Measure

Variable Set	Proportion of Variance Accounted for (δR^2)	F Ratio	Degrees of Freedom	Probability Level
Life Situation	.0392	0.736	9,128	$p > 0.05$
Feminist	.0687	3.868	3,128	$p < 0.01$
Meaning	.1555	2.919	9,128	$p < 0.01$

Table 19

Individual Beta Weight Values for Variable Sets Which Correlate Significantly with PIL Scores

Source	Beta	T Ratio	Probability Level
Feminist			
Issues	-0.130	-1.420	$p > 0.05$
AWS	0.013	0.128	$p > 0.05$
Feminist	0.066	0.690	$p > 0.05$
Meaning			
SONG	-0.368	-4.255	$p < 0.001$
Source			
S1	-0.012	-0.085	$p > 0.05$
S2	0.047	0.393	$p > 0.05$
S3	0.052	0.401	$p > 0.05$
S4	-0.039	-0.318	$p > 0.05$
S5	0.239	1.845	$p > 0.05$
S6	0.049	0.430	$p > 0.05$
S7	0.123	1.108	$p > 0.05$
S8	0.032	0.258	$p > 0.05$

responses to the question "Are you currently involved in any feminist or religious activities?" Since only three people indicated any involvement in any feminist activity, it was not possible to test the hypothesis in its present form. Test of a related hypothesis was possible, however. Since respondents were asked to indicate whether or not they viewed themselves as feminists, an examination of the relationship between this self-definition and PIL scores as well as other variable sets could be undertaken. Thus a revised hypothesis was stated:

Hypothesis IVa: There is no association between self-definition as a feminist and PIL scores, SONG scores, sources of meaning, age, income, role, education, marital status, AWS scores, or mean importance of issues.

Cast in this form, the hypothesis was subjected to the same type of analysis as used in testing Hypothesis II and III. Sets of variables were constructed as follows:

Set I: Life situation: age, education, marital status, role, income.

Set II: Feminist: AWS scores, mean importance of issues.

Set III: Meaning: PIL scores, SONG scores, and sources of meaning.

A hierarchical multiple regression analysis with the feminist score as the dependent measure, shown in Table 20, indicated that the meaning set of variables did not contribute significantly ($p > .05$) to the feminist score. Life situation variables did account for a significant portion of the total variance ($p < .05$), and the feminist set was highly significant ($p < .001$). Since total variance accounted

for by the three sets of variance was 30.11%, and two of the three sets were significant, Hypothesis IVa was rejected.

A simultaneous multiple regression analysis with feminist scores the dependent variable showed that the contribution to unique variance of feminist sets was significant ($p < .01$), whereas life situation and meaning sets were not, as shown in Table 21.

An examination of the individual Beta weights for members of the feminist set of variables in Table 22 indicated that contribution of both issues ($p < .05$) and AWS scores ($p < .01$) was significant. The Beta weights for education and income also indicated a significant contribution to the proportion of variance accounted for ($p < .01$ and $p < .01$, respectively).

Hypothesis V: Feminist ideology as measured by the AWS, is independent of level of meaning as measured by the PIL.

Tests of this hypothesis have already been made indirectly in the analyses undertaken to test Hypothesis II and III (see Tables 14 and 17), the results in both instances indicating no evidence of a significant relationship between the two variables. This is consistent with the obtained Pearson Product Moment correlation between PIL scores and AWS scores ($r = .031$, $p > .05$; Table 13) thus Hypothesis V was not rejected.

Hypothesis VI: The frequency of particular sources of meaning is not associated with the level of meaning, as measured by the PIL.

The nine different sources of meaning cited by respondents (see Table 12) had been assessed in relation to PIL scores in the analysis conducted testing Hypothesis III, as shown in Table 19. Since none of the Beta weights associated with the various sources of meaning were significant, the hypothesis was not rejected.

Table 20

Hierarchical Multiple Regression Analysis with Feminist Scores as the Dependent Measure

Variable Set	Proportion of Variance Accounted for (SR^2)	F Ratio	Degrees of Freedom	Probability Level
Life Situation	.1355	2.438	9,140	$p < 0.05$
Feminist	.1297	12.190	2,138	$p < 0.001$
Meaning	.0359	0.676	10,128	$p > 0.05$

Total Variance Explained .3011

Table 21

Simultaneous Multiple Regression Analysis with Feminist Scores as the Dependent Measure

Variable Set	Proportion of Variance Accounted for (SR^2)	F Ratio	Degrees of Freedom	Probability Level
Life Situation	.0698	1.420	9,128	$p > 0.05$
Feminist	.0813	7.445	2,128	$p < 0.01$
Meaning	.0359	0.658	10,128	$p > 0.05$

Table 22

Individual Beta Weight Values for Variable Sets

Which Correlate Significantly with Feminist Scores

Source	Beta	T Ratio	Probability Level
Life Satisfaction			
Age	-0.042	-0.367	$p > 0.05$
Education	0.235	2.753	$p < 0.01$
Income	-0.250	-2.767	$p < 0.01$
Role			
R1	0.060	0.561	$p > 0.05$
R2	-0.170	-1.555	$p > 0.05$
Marital Status			
M1	0.020	0.166	$p > 0.05$
M2	0.191	1.697	$p > 0.05$
M3	0.061	0.663	$p > 0.05$
M4	0.045	0.521	$p > 0.05$
Feminist			
Issues	-0.202	-2.523	$p < 0.05$
AWS	0.277	3.217	$p < 0.01$

CHAPTER VI

DISCUSSION

To facilitate an examination of the question of the role of feminist ideology in women's search for meaning, the results of the study will be examined in terms of the evidence obtained for each of the two formulations, feminism and existentialism, and then in terms of the evidence for a relationship between the two conceptions. Finally, consideration will be given to the implications of the study for therapy. However, prior to discussing the results, it is important to note the sampling limitations of the study.

It is evident that the sample is not representative of Winnipeg women in so far as students are over-represented and older women are under-represented. Further, the sample did not include any women with less than Grade 9 education, nor any women living in non-urban settings, so that generalizing to "women in general" is not possible. At the same time, the sample does represent an advance in moving beyond the more usual sample limited to young, single, undergraduate women.

Feminist Ideology and Women

Feminist ideology can be explained to some extent by a set of logically related variables, that is, mean women's issues ratings and self definition as a feminist. That the high scorers on the feminist ideology would tend to perceive themselves as feminists is consistent with earlier findings (Boots et al., 1978; Dempewolfe, 1974). Nor is it surprising that more importance being attached to women's issues

would be found for women who score high on a measure of feminist ideology.

The relationship between feminist ideology and life situation variables is more complex. Education level is positively associated with feminist ideology, as might be expected on the basis of the literature (Adelson, 1972), but is significantly and negatively associated with single status, a somewhat puzzling finding. Since many of the single women were also younger students and clerical workers, this finding may reflect the "rose-covered cottage" as a competing ideology. Or it may be the case that many of the younger single women have not been personally involved in many of the issues represented by feminist ideology, e.g. day-care facilities or sharing household tasks.

The finding that role, age, and income are independent of feminist ideology is consistent with Bardwick's (1979) observation that many of the concerns of feminists are shared by an increasing segment of society. This is supported by the increase in mean AWS scores compared to the Spence et al. (1973) normative sample means. Such a pro-feminist shift calls into question the utility of such measures as the AWS as indices of the distinct ideology.

If the upward shift in AWS scores indicates a more widespread acceptance, the test of Hypothesis IV, though ex post facto, becomes more relevant. Using feminist self-definition as a dependent variable instead of feminist ideology generates quite similar results. The main distinction would appear to be that self-defined feminists tend to report lower family incomes than non-feminists, consistent with feminist concerns about equal pay for equal work. Self-defined feminists are, as might be expected, characterized by a greater concern about issues

affecting women and more pro-feminist attitudes than women who do not define themselves as feminists.

Level of Meaning

The results of the analyses of PIL scores are quite consistent with Frankl's theorizing and with the available literature. Age and education have both been found to be independent of PIL scores (Crumbaugh, 1968; Meier & Edwards, 1974; Yarnell, 1974). In addition, the lack of relatedness of the rest of the life situation variables, income, marital status, and role, to PIL scores is consistent with Frankl's position that there is no particular life situation which should generate more meaning than another.

The finding that the feminist set of variables makes a unique contribution to the variance of PIL scores is open to at least two interpretations. Frankl (1975) has argued that one avenue to meaning is involvement in a cause and thus one might anticipate a relationship between particular ideological positions and levels of meaning. However, the relationship between members of the feminist set of variables and PIL scores is not significant nor is the correlation between AWS and PIL significant. This suggests that a suppressor effect may be operating between the life situation and meaning sets, resulting in an enhancement of the portion of the variance accounted for by the feminist set.

The relationship between level of meaning and motivation to search for meaning is consistent with both theoretical (Crumbaugh, 1977) and empirical (Crumbaugh, 1977, Hague, 1978) expectations in terms of the magnitude and direction of the relationship between PIL and SONG scores.

The finding is particularly noteworthy given the limited empirical data available for the SONG. Similarly, the results of the factor analysis of PIL and SONG item scores lend support to the notion that two distinct though related constructs are being measured. It is also evident that the constructs are more complex than Crumbaugh (1977) has formulated. The limited similarity between the factors derived in this analysis and those obtained by Hague (1978) may be due in part to differences in the age samples. Although the PIL has been found to be largely independent of age, Meier and Edwards (1974) found that mean PIL scores for adolescents were significantly lower than those of all other age groups. Since over 50% of Hague's sample was composed of 16 year olds and the minimum age in the present sample was 18, differences in factor structure may be a function of age.

Findings in terms of sources of meaning in relation to level of meaning are consistent with Frankl's (1975) statements that the categories of meaning in the broadest sense (see Table 12) are ones which can be subsumed under areas of relationship, religion, and task involvement with the exception of a small, nonresponding minority. Similarly the findings that no one particular source was outstanding in contributing to level of meaning is in line with Frankl's statements.

Comparison Between Feminist Ideology and Purpose in Life

It is evident that the two conceptions are, for the most part, two distinct ways of looking at women. This is evidenced by the lack of correlation between AWS and PIL scores and by the failure of meaning variables to account for significant amounts of variance in feminist ideology scores or in self-definition as a feminist. Similarly, the feminist set of variables does not contribute (at least in a clear-cut

way) to accounting for the variance of PIL scores. Accepting the contribution of the feminist set of variables to unique variance of PIL scores does suggest a relationship between the two formulations. That is, feminist ideology may be considered as a special case of search for meaning. Belief in a cause, as Frankl (1975) has suggested, may generate high levels of purpose and meaning in life. Feminism, as a particular belief system may be highly functional for many women, particularly in an affluent society characterized by alienation and a decay of traditional values. Some support for this notion may be found in the significant correlation between SONG and AWS scores suggesting that pro-feminist women may be actively involved in or searching for meaning. Other evidence is to be found in the correlations between sources of meaning and role and marital status which suggest the "existential anchorage" of commitment to something beyond oneself (Bardwick, 1979).

One critical distinction between the two formulations may be found in the findings relating to perceived role. Feminist theorizing would predict lower scores for housewives on measure of feminist ideology and meaning, and higher scores for working women and students. In fact, role was found to be independent of both AWS and PIL scores, a finding consistent with Frankl's position.

On the basis of the research findings, it would appear that both formulations have some utility for a psychology of women. There is some evidence to support the notion that a feminist ideology is limited by some life situation variables such as education, which may limit its relevance to women in general. In contrast, Frankl's existential formulation appears to be independent of life situation constraints,

perhaps attesting more to the uniqueness of the individual woman. Further, there is some evidence to suggest that feminist ideology may profitably be considered as a special case of a search for meaning.

Implications for Therapy

The key feature of existential therapy lies in an attitude--toward the client, the process of therapy, and the world. It is in components of this attitude, rather than in particular techniques, that one may find important implications for therapy.

The attitude of existential therapy to the concept of freedom is in strong contrast with some feminist views. There has been a tendency in feminist approaches to therapy to emphasize either the crippling impact of social conditioning or the unbounded choices which constitute woman's potential. Thus therapy tends to be considered as largely a function of the antecedent conditions in the woman's life or as largely independent of the realities of her current life situation. In the former deterministic instance freedom of choice is essentially a myth; in the latter, a form of egocentric hedonism (Bardwick, 1979). In contrast to these views is the existential phenomenological notion of situated freedom:

> the individual is always in a situation (that is, in the world) which impinges on him or her. One's situation at any given moment limits the number and kinds of possible responses one can make and often the world (which includes other people) strongly influences one's choices. The individual, however, still has the freedom and responsibility to make choices within the situation and it is he or she who decides how to respond to any social influences which are operative at any given moment (King, Valle, & Citrenbaum, 1978; p. 270).

Feminist emphases on gender and gender-related issues in therapy do not find a parallel in existential therapy where the emphasis is on the humanness rather than the gender of the client. Gender is best

considered as one of a number of 'givens' which might have impact on a particular client's choices. Thus in existential therapy the focal point is the finding of unique meaning and not whether a particular meaning is equally likely to be chosen by male or female clients.

As should be evident from the preceding discussion, existential therapy is not primarily a set of theory-based techniques. Although Frankl (1973a) has developed the specific techniques of paradoxical intention and de-reflection, such techniques play an ancillary role in therapy. Additional techniques, derived from other therapies, may be utilized in existential therapy as long as their use is consistent with an existential view. Further, it should be noted that therapy is not exclusively directed to an existential or noögenic dimension but may also focus on somatic or psychological concerns (Frankl, 1975).

CHAPTER VII

FUTURE DIRECTIONS

Having given a tentative but positive answer to Burlin and Guzetta's (1977) question about the value of an existential framework applied to a psychology of women, it would perhaps be profitable to consider what directions such an application might take. This chapter will focus on defining the potential relationship between feminism and existentialism and consider the potential relevance of a more intensive examination of the structure of women's views.

A Redefinition

Any integration of feminism and existential positions is hampered by the fact that neither constitutes a homogeneous point of view. Bardwick (1979) has listed three types of feminism and Valle and King (1978) have listed six approaches to existential therapy. The question becomes what sort of feminism is being related to what sort of existentialism.

Bardwick has distinguished three kinds of feminists. These are:

> Conservative feminists who are content with modestly altered division of housework or who want equal pay for equal work. They have become sensitized to the ways in which their lives have been affected by sexist custom but essentially content with the status quo. They are interested primarily in making some changes in their personal lives.
>
> Mainstream feminists . . . have been effective in changing the law and influencing judicial decision . . . . They are essentially reformist groups which want to retain and modify the institutions of the country.
>
> Radical feminists . . . want to transform or eliminate many American institutions . . . and . . . see society as needing basic changes not simple reforms. (1979, p. 5)

Although Frankl's position is obviously most similar to that of conservative feminists there are components of mainstream feminism which are quite consistent with an existential position. Analyses involving notions like "existential anchors" (Bardwick, 1979) and the emphasis of concepts like choice and freedom (Baker, 1976; Williams, 1976) are developments which suggest the potential of a continued examination of the psychology of women in terms of existentialism. At the same time, the androcentric thrust of parts of mainstream feminism, with the emphasis on obtaining power would, in Frankl's terms, be a futile undertaking.

It is difficult to see an integration of radical feminism and an existential position except in the personal sense of a political activist finding meaning through a cause. The assumption that structural change in society must occur before any potential can be realized (Wycoff, 1977) is inconsistent with Frankl's (1975) contention that one may take an attitude towards fate even when unable to change the circumstances.

A related reservation about more radical approaches concerns the radical attitude toward social science. Heather (1976) has argued that "political issues are inherent in psychology" (p. 42) and that one of the main functions of science currently is to maintain the status quo. Barnes (1974) has agreed that science isn't value free, but has argued that the determination of ideological bias or distortion in science depends on departures from "normal practice" in the research area. The possibility of such a distortion has been raised recently in relation to research on therapy with women. Smith (1980), after examining research literature on sex biases in counselling, concluded that:

> motivation to conduct research of this type was frequently ideological; that is, investigators seem content in establishing counsellor's sexism (a foregone conclusion in many minds) . . . . Small but statistically significant effects became sweeping and categorical conclusions, widely disemminated . . . . It can be demonstrated that studies showing a sex bias effect have been cited more frequently than studies not showing that effect. Studies have been published more often when a sex bias effect was shown regardless of the quality of the study itself. (p. 406)

Although radical feminist views are as deserving of study as conservative and mainstream views, it is evident that there considerable divergence in values about both human growth and the proper conduct of scientific research. To that extent, the original goal of this study of an integration of feminist and existential thinking must be revised. That is, it appears unprofitable at this point to try to include radical values in further integrative studies.

Towards an Integrated Model: A Structural View

The position taken in this study has not been an anti-ideology view but rather that feminist beliefs may constitute one source of meaning in women's lives, a view which is at least partially supported by the results of the study. In the face of decay of traditional values (Frankl, 1975) and the limited reinforcement available for fulfilling traditional roles (Bardwick, 1979) it is not surprising that a clear, consistent ideology which offers prescriptions for actions would have appeal to many women. Similar statements may hold for quite different ideological views, e.g. Born Again Christians. If such belief systems are functional for women, the question is not how to replace them, but rather how to understand them.

The emphasis, empirically at least, to the present has been on the content of such beliefs at the expense of structure. One solution to this differential emphasis may lie in incorporating the structural

emphasis of cognitive developmental theory into the assessment and understanding of women's beliefs. The application of structural and developmental notions may also be helpful in trying to apply Frankl's views to a psychology of women. Although there appears to be no correlation between age and level of purposes or meaning in life, it does not necessarily follow that a high level of meaning or purpose is equivalent to saying that the person is mentally healthy. For example, a woman holding views very dogmatically may score high on the PIL since the "right" direction has black and white clarity. This same rigidity may impede her ability to process information from the environment and may artifically reduce her range of alternative responses. Thus the understanding of sense of purpose may be facilitated by some conception of cognitive developmental stages.

One model which may respond to these problems is a cognitive developmental model developed by Knefelkamp, Widdick and Stroad (1976) based on Perry's (1970) more general cognitive developmental model and which "describes nine steps which move the woman client from a simplistic, categorical role of herself and her role in society to a more complex pluralistic view in which she can no longer equate her own personal view of that role of the truth." (p. 17) The nine steps can be subsumed under three more general categories

Dualism The first three positions represent simplistic dichotomous thinking where there is one right view and all the others are wrong. "In all three positions, women view themselves as having only a minimal right to hold and express their own opinions and look to some legitimate external authority for the correct opinions to hold" (Knefelkamp et al., 1976, p. 17).

Relativism At position 4, other views are accepted as legitimate and the truth "is relegated to a small corner of the broad and uncertain realm of knowledge about women's roles" (p. 17). At position 5, all knowledge, opinion, and values are disconnected from a concept of truth or absolute correctness" (p. 17). The individual is now capable of understanding other perspectives. Although able to unemotionally examine a variety of views, the person has lost her absolute anchor-point. "Thus a relativistic view of one's role as a woman may be accompanied by an enormous amount of disequilibrium" (p. 17). Position 6 is a realization that the person can develop a unique view independent of the old authorities.

Commitment in relativism "During positions 7, 8, and 9, the individual gradually accepts the responsibility of creating her own identity in a pluralistic world and acts through commitment to establish, experience and elaborate her identity" (p. 17). Commitment involves making active choices in terms of a career "a set of values, a stance toward sex roles and a stance towards life style" (p. 17). A second component of commitment involves "the individual's recognition that within the self there are many diverse personal themes and that these may be in conflict with one another or integrated but that they all must be considered in a personal definition of identity" (p. 17).

Although this model has attracted very little empirical attention (Noonan, Note 3), its implications are of direct relevance to both feminist and existential conceptions. In terms of the study of feminist ideology it adds a structural level of analysis which allows comparison amongst ideologies. On a counselling level, the model may facilitate decisions such as whether to encourage a particular client to take part

in a CR group. From an existential perspective the model has the advantage of allowing closer examination of concepts such as responsibility and choice, suggesting that at earlier stages responsibility may be projected onto authority and choices considered in a simplistic manner.

It is in the area of sense of purpose and motivation to search for meaning that the model may be most productive. There are a number of questions which invite empirical examination. If there is a relationship between sense of purpose and motivation to find meaning and the cognitive developmental stages, it is possible that at the earlier stages level of meaning scores would be quite high since the person has found "the" answer, and concomittantly the motivation to find meaning would be reduced. For middle level stages, with a number of competing and thus less satisfactory views, it might be anticipated that the level of meaning would be lower and the motivation to find meaning higher. Women at the later cognitive developmental stages would, from the Knefelkamp et al. description, most likely score highly on a measure of sense of purpose and meaning.

It would appear that the Knefelkamp cognitive developmental model is one which has considerable potential in delineating dimensions for both feminist and existential counsellors working with ideologically-oriented women. More importantly, it may provide a mediating step leading to the further integration of the two models.

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APPENDIX A

APPENDIX A

Enclosed are several scales designed to measure women's views on a number of issues. It would be most helpful if you would answer each item as it applies to you.

This data is being collected for my Ph.D. thesis and any additional comments would be appreciated.

The results will be treated confidentially--please do not include your name unless you want to receive a summary of the over-all results of the study.

When you have completed the questionnaire, please return it in the stamped, addressed envelope. If you are unable to complete the forms within two weeks of receiving them, please return them anyway.

Thank you for your cooperation.

Barrie Noonan

If you wish to receive a summary of the results of the study, please fill in your name and address.

Name _____

Address _____

Telephone _____

Would you be willing to be interviewed on topics involved in the questionnaire?

Yes _____

No _____

If you are willing to be interviewed, I will contact you by phone within a week of receiving your completed form.

Following are several scales designed to measure women's views on a number of issues. It would be most helpful if you answer each question as it applies to you. Please answer each item as quickly but accurately as possible. When you have finished, please return the forms in the stamped, addressed envelope.

Thank you for your cooperation.

Barrie Noonan

PERSONAL BACKGROUND

Age: _____

Educational background (circle last grade completed); Gr. 9 10 11 12
University Yr. I II III

List any courses currently being taken _____

Marital Status: (check one)
Single ____ Divorced ____
Married ____ Widowed ____
Separated ____

Number of children: _____; No. of preschoolers: _____

Estimated annual family income (check one):
Under $8,000 ____ $10,000 ____ $14,000 ____
Over $25,000 ____

Current Roles: Which of the following roles are you involved in?

Student _____ Homemaker _____ Employed (full-time) ____
(part-time) ____

Rank the roles in which you are involved in terms of their importance to you, i.e. give a rank of '1' to the most important, '2' to the next most important, etc.

Student _____ Homemaker _____ Job _____

Following is a list of issues affecting women's role in society. Please rate these issues in terms of their current importance in your life, using the ratings of:

1 - this issue is very important to me
2 - this issue is fairly important to me
3 - this issue is of some importance to me
4 - this issue is of minimal importance to me
5 - this issue is of no importance to me

_____ equal pay for equal work

_____ provision of daycare services

_____ credit ratings

_____ maternity leave

_____ opportunities for advancement

_____ hiring practices

_____ part-time employment

_____ homemaker/career choice

_____ personal fulfillment

_____ The Women's Movement

_____ payment for housework

_____ property rights

_____ separation/divorce

_____ working mothers

_____ division of household tasks

_____ abortion

_____ responsibility for contraception

_____ sex role stereotypes

_____ sex biases in school texts

_____ being a good mother

On which of these issues have your views changed most recently?

Issue _____

How do you view this issue now? _____

_____

How did you see it previously? _____

_____

What brought about the change in your views of the issue? _____

_____

_____

What do you find are the important sources of meaning in your life?

Most important

Least important

What goals do you have for the next 5 years?

What strengths or assets do you feel will help achieve those goals?

What obstacles do you see to achieving your goals?

List any Women's Liberation or religious activities (or groups) you are currently involved in.

Do you see yourself as a feminist?

ATTITUDES TOWARD WOMEN SCALE

INSTRUCTIONS: The statements listed below describe attitudes toward the role of women in society that different people have. There are no right or wrong answers, only opinions. You are asked to express your feeling about each statement by indicating whether you:

(A) Agree strongly
(B) Agree mildly
(C) Disagree mildly
(D) Disagree strongly

Please indicate your opinion by circling either A, B, C, or D for each item.

A B C D 1. Swearing and obscenity are more repulsive in the speech of a woman than of a man.

A B C D 2. Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day.

A B C D 3. Both husband and wife should be allowed the same grounds for divorce.

A B C D 4. Telling dirty jokes should be mostly a masculine prerogative.

A B C D 5. Intoxication among women is worse than intoxication among men.

A B C D 6. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing the laundry.

A B C D 7. It is insulting to women to have the "obey" clause remain in the marriage service.

A B C D 8. There should be a strict merit system in job appointment and promotion without regard to sex.

A B C D 9. A woman should be as free as a man to propose marriage.

A B C D 10. Women should worry less about their rights and more about becoming good wives and mothers.

A B C D 11. Women earning as much as their dates should bear equally the expense when they go out together.

A B C D 12. Women should assume their rightful place in business and all the professions along with men.

A B C D 13. A woman should not expect to go to exactly the same place or to have quite the same freedom of action as a man.

A B C D 14. Sons in a family should be given more encouragement to go to college than daughters.

A = Agree strongly
B = Agree mildly
C = Disagree mildly
D = Disagree strongly

B C D 15. It is ridiculous for a woman to run a locomotive and for a man to darn socks.

A B C D 16. In general, the father should have greater authority than the mother in the bringing up of children.

A B C D 17. Women should be encouraged not to become sexually intimate with anyone before marriage, even their fiances.

A B C D 18. The husband should not be favoured by law over the wife in the disposal of family property or income.

A B C D 19. Women should be concerned with their duties of childbearing and house tending, rather than with desires for professional and business careers.

A B C D 20. The intellectual leadership of a community should be largely in the hands of men.

A B C D 21. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.

A B C D 22. On the average, women should be regarded as less capable of contributing to economic production than are men.

A B C D 23. There are many jobs in which men should be given preference over women in being hired or promoted.

A B C D 24. Women should be given equal opportunity with men for apprenticeship in the various trades.

A B C D 25. The modern girl is entitled to the same freedom from regulation and control that is given to the modern boy.

SEARCH OF NOETIC GOALS TEST

DIRECTIONS: For each of the following statements circle the number which most nearly represents your true feeling.

1. I think about the ultimate meaning of life:

1	2	3	4	5	6	7
Never	Rarely	Occasionally	Sometimes	Often	Very Often	Constantly

2. I have experienced the feeling that while I am destined to accomplish something important, I cannot quite put my finger on just what it is:

1	2	3	4	5	6	7
Never	Rarely	Occasionally	Sometimes	Often	Very Often	Constantly

3. I try new activities or areas of interest, and then these soon lose their attractiveness:

7	6	5	4	3	2	1
Constantly	Very Often	Often	Sometimes	Occasionally	Rarely	Never

4. I feel that some element which I can't quite define is missing from my life:

1	2	3	4	5	6	7
Never	Rarely	Occasionally	Sometimes	Often	Very Often	Constantly

5. I am restless:

7	6	5	4	3	2	1
Constantly	Very Often	Often	Sometimes	Occasionally	Rarely	Never

6. I feel that the greatest fulfillment of my life lies yet in the future:

7	6	5	4	3	2	1
Constantly	Very Often	Often	Sometimes	Occasionally	Rarely	Never

7. I hope for something exciting in the future:

1	2	3	4	5	6	7
Never	Rarely	Occasionally	Sometimes	Often	Very Often	Constantly

8. I daydream of finding a new place for my life and a new identity:

1	2	3	4	5	6	7
Never	Rarely	Occasionally	Sometimes	Often	Very Often	Constantly

9. I feel the lack of--and a need to find--a real meaning and purpose in my life:

7	6	5	4	3	2	1
Constantly	Very Often	Often	Sometimes	Occasionally	Rarely	Never

10. I think of achieving something new and different:

1	2	3	4	5	6	7
Never	Rarely	Occasionally	Sometimes	Often	Very Often	Constantly

11. I seem to change my main objective in life:

1	2	3	4	5	6	7
Never	Rarely	Occasionally	Sometimes	Often	Very Often	Constantly

12. The mystery of life puzzles and disturbs me:

7	6	5	4	3	2	1
Constantly	Very Often	Often	Sometimes	Occasionally	Rarely	Never

13. I feel myself in need of a "new lease on life":

7	6	5	4	3	2	1
Constantly	Very Often	Often	Sometimes	Occasionally	Rarely	Never

14. Before I achieve one goal, I start out toward a different one:

1	2	3	4	5	6	7
Never	Rarely	Occasionally	Sometimes	Often	Very Often	Constantly

15. I feel the need for adventure and "new worlds to conquer":

7	6	5	4	3	2	1
Constantly	Very Often	Often	Sometimes	Occasionally	Rarely	Never

16. Over my lifetime I have felt a strong urge to find myself:

1	2	3	4	5	6	7
Never	Rarely	Occasionally	Sometimes	Often	Very Often	Constantly

17. On occasion I have thought that I had found what I was looking for in life, only to have it vanish later:

1	2	3	4	5	6	7
Never	Rarely	Occasionally	Sometimes	Often	Very Often	Constantly

18. I have been aware of all-powerful and consuming purpose toward which my life has been directed:

7	6	5	4	3	2	1
Constantly	Very Often	Often	Sometimes	Occasionally	Rarely	Never

19. I have sensed a lack of a worthwhile job to do in life:

1	2	3	4	5	6	7
Never	Rarely	Occasionally	Sometimes	Often	Very Often	Constantly

20. I have felt a determination to achieve something far beyond the ordinary:

7	6	5	4	3	2	1
Constantly	Very Often	Often	Sometimes	Occasionally	Rarely	Never

PURPOSE IN LIFE TEST

For each of the following statements, circle the number that would be most nearly true for you.

1. I am usually:

1	2	3	4	5	6	7
completely bored			(neutral)			exuberant enthusiastic

2. Life to me seems:

7	6	5	4	3	2	1
always exciting			(neutral)			completely routine

3. In life I have:

1	2	3	4	5	6	7
no goals or aims at all			(neutral)			very clear goals and aims

4. My personal existence is:

1	2	3	4	5	6	7
utterly meaningless without purpose			(neutral)			very purposeful and meaningful

5. Every day is:

7	6	5	4	3	2	1
constantly new and different			(neutral)			exactly the same

6. If I could choose, I would:

1	2	3	4	5	6	7
prefer never to have been born			(neutral)			like nine more lives just like this one

7. After retiring, I would:

7	6	5	4	3	2	1
do some of the exciting things I have always wanted to			(neutral)			loaf completely the rest of my life

8. In achieving life goals I have:

1	2	3	4	5	6	7
made no progress whatsoever			(neutral)			progressed to complete fulfillment

9. My life is:

1	2	3	4	5	6	7
emptly, filled only with despair			(neutral)			running over with exciting good things

10. If I should die today, I would feel that my life has been:

7	6	5	4	3	2	1
very worthwhile			(neutral)			completely worthless

11. In thinking of my life, I:

1	2	3	4	5	6	7
often wonder why I exist			(neutral)			always see a reason for my being here

12. As I view the world in relation to my life, the world:

1	2	3	4	5	6	7
completely confuses me			(neutral)			fits meaningfully with my life

13. I am a:

1	2	3	4	5	6	7
very irresponsible person			(neutral)			very responsible person

14. Concerning man's freedom to make his own choices, I believe man is:

7	6	5	4	3	2	1
absolutely free to make all life choices			(neutral)			completely bound by limitations of heredity and environment

15. With regard to death, I am:

7	6	5	4	3	2	1
prepared and unafraid			(neutral)			unprepared and frightened

16. With regard to suicide, I have:

1	2	3	4	5	6	7
thought of it seriously as a way out			(neutral)			never given it a second thought

17. I regard my ability to find a meaning, purpose, or mission in life as:

7	6	5	4	3	2	1
very great			(neutral)			practically none

18. My life is:

7	6	5	4	3	2	1
in my hands and I am in control of it			(neutral)			out of my hands and controlled by external factors

19. Facing my daily tasks is:

7	6	5	4	3	2	1
a source of pleasure and satisfaction			(neutral)			a painful and boring experience

20. I have discovered:

1	2	3	4	5	6	7
no mission or purpose in life			(neutral)			clear-cut goals and a satisfying life purpose

Comments: